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REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 16th August 1902.

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II.—Home Administration.

(a)—*Police.*

The *Pallivasi* [Kalna] of the 30th July has the following:— PALLIVASI, July 30th, 1902.

Police reform.

Government is desirous of taking steps to detect and prevent crime more effectually than is done at present, and has accordingly asked the Police Commission to devise means for the purpose. It is clear from this that Government is not satisfied with the work of the existing police, and does not entertain a good opinion of the ability and efficiency of its police officers. To increase the pay of the present police will not certainly increase its efficiency, but will be a mere waste of money. To appoint only a handful of able and competent men on increased pay to supplement the present police will also do no good. Because contact and intercourse with the bad men of the existing police will soon destroy the superiority of the few new men. It will not be impossible for Government to find men who will efficiently discharge the duties assigned to the police and will yet resist the temptation to take bribes. To effect a real reform of the police, Government should remove from the service all its present officers and employ in their place good men on increased salaries. It will be a futile attempt to strive to reform the police by improving the morality of the existing staff.

It is a more important duty of the police to prevent crime than to detect it when committed. Yet the people believe that the police neglects its more important duty in order to benefit itself by the detection of crime. There are, it is believed, many crimes which the police hush up for a little consideration money. The power of the police, again, to arrest a man on the slightest pretext affords it excellent opportunities of exacting bribes. There will come no reform so long as the police possesses these excellent opportunities. To put a check upon police corruption it will, therefore, be necessary to change and amend the Police Act.

Police investigation has become a part and parcel of a criminal case, although quite unnecessary in a majority of instances. It is this police investigation which affords the police the largest opportunities for exacting illegal gratification and has become a source of the greatest suffering to the people. One also fails to understand why the police is allowed to drag the accused from place to place in its search for evidence or to harass witnesses.

The people believe that Government has a twofold object in placing the accused in the hands of the police; the first being to extort a confession from him by physical torments, and the second to convince complainants' witnesses, the accused and the general public of the fact that the police is a thing to be feared, which possesses the power of oppressing the people whenever it likes. Seeing that very little importance is attached nowadays to confessions made before the police, the authorities should consider the advisability of leaving such a wide door open for corruption, when the advantage gained by leaving the accused in the charge of the police is so small. It will not be a bad arrangement to employ a separate detective department for the investigation of crime. But even this department should not be given any powers over the accused.

The pay of the police cannot be so increased as to raise it above temptation. At present the pay of a police officer is not sufficient even to cover all his expenses. And he cannot, therefore, be expected not to take bribes. The truth is that, in order to reform the police, Government should rely not so much upon an increase of pay as upon a diminution of its powers.

2. The *Sanjivani* [Calcutta] of the 31st July has the following:—

The Police Commission.

The secret policy of the present Government of India, which has found expression in the appointment of the Police Commission, is not altogether a new one. It has been for a long time past recognised in the administration of criminal justice in this country. It is this secret policy which has laid down, for the guidance of the Indian law courts, the unrighteous principle that a judicial officer is to be considered able in proportion as he inflicts severe punishments on accused persons, and that his promotion should depend on the number of convictions arrived at by him in the cases which he tries. Government, it seems, is not SANJIVANI, July 31st, 1902.

only anxious to secure the repression and punishment of the wicked, but also desires to completely destroy even that restlessness and blustering among the subject-people which is found among all men.

Society, the State, as well as all religion and morality, are based on law, and the man who would transgress law must be an enemy of society, religion, and the state. The existence of society would be imperilled if its members were liable every now and then and for trifling reasons to become turbulent and lawless. In the case of the Indians not only would such turbulence and lawlessness be an offence against society, but it would also be reprehensible from the standpoint of religion. Consequently no well-wisher of this country can ever desire that the masses in India should become irrepressible or refractory and free themselves from the restraints imposed by religion, society, and the sovereign. Such is not the disposition of the Indians. What, again, would be left to them if by any means the Indians were to lose their soft, gentle and God-fearing disposition. We do not in the least desire a disappearance of the law-abiding spirit which so eminently characterises the people of India. If Government rigorously tightens the fetters of administration simply for the purpose of fostering that spirit, we shall have nothing to object to in it, but it should be careful that in seeking to make the subject-people more law-abiding, it does not destroy even the germs of manliness which exist in their character.

A too rigorous administration often defeats its own purpose and makes those subject to it conceive an extreme repugnance to law and discipline. An unduly severe discipline, no matter whether it is exercised by parents or by teachers, has frequently the effect of making the boy or the pupil disobedient and refractory. That is why, at the present time, undue severity has ceased to find a place in all wise systems of education, and endeavour is made to awaken and foster the good impulses which lie latent in the pupil's heart and by their means to destroy or curb all evil promptings and desires. Now, the sovereign is both father and teacher to his subjects, and the object of all law and administration is to promote their welfare by punishing the wicked and fostering and encouraging the well-behaved. It is because a sound system of politics and government thus aims at and helps in bringing about a development of the healthy moral instincts of the subjects in a State and exalts and ennobles their character as citizens that politics and the science of government are considered a part of religion and morality. That is why civil law and religious law are equally authoritative and entitled to equal obedience.

We shall have nothing to complain of on the score of the British Government being an alien Government if in good faith it made the utmost endeavour to act up to the above principle in the administration of this country. That was the object which the late Queen-Empress had always in view, and her one great desire was to make her rule conducive to the welfare of her subjects. That was a great object also with English officials in the past. But we are afraid that for some time past this object has ceased to receive the due amount of attention and the foundations of that old, liberal, and salutary policy which were laid in the Indian administration seem to have become loose. It seems as if all difference between administration and repression has ceased to exist.

This is becoming increasingly apparent in the present criminal administration of the country as also in the manner in which Lord Curzon seems to desire a reform of the police. We could have freely and ungrudgingly accorded our support to His Excellency's scheme if we had found that anarchy was fast increasing in the land; that people were constantly committing riots and other acts of lawlessness; and that life, property, and honour were in serious jeopardy. But we find nothing of the kind. In any other country such frequent famines would have surely brought about revolutions. But though lakhs of poor, unfortunate, and God-fearing Indians are dying of hunger by the roadside, not one of them has ever committed any act of *zulm*. Why so much trouble and anxiety to make that unfortunate people conform to law who, leaving everything in the hands of Alla and Khoda, silently and uncomplainingly endure hunger and semi-starvation, disease and sorrow, like inert lifeless matter? Alas! Englishmen, you have not yet been able to understand India.

Englishmen would never have resorted to such measures if they had understood the Indians. They would have, in that case, seen the utter inutility

of such measures. But they do not weigh India in the Indian balance, or regulate their administration of the country in accordance with conclusions arrived at after a careful study of the Indian character and disposition. That is why they so frequently commit such mistakes. They would never have taken such unnecessary trouble if they had known that the case of India is a peculiar one and unlike that of any other country.

Englishmen judge India by their own standard, and at one time were extremely anxious to thrust upon India all English laws and institutions. Thanks to scholars, headed by Maine, that dreadful attempt has been partially abandoned, but there are Englishmen who still entertain the expectation that the seed which has in the end produced such beneficial fruits in England and America will, if sown in India, produce equally beneficial fruits. Englishmen seem unable even to imagine the great difference there is between the Indian soil and the English soil, between the Indian national disposition and the English national disposition. That is why they are made uneasy by the thought that similar causes will, under similar circumstances, produce similar effects both in England and in India. Thoughts like these are suggested by a study of their present criminal administration of this country.

Englishmen are not accustomed to suffer sorrow or hardship. Their relations with Providence are confined to attending divine service once a week. The number of Englishmen, who think and believe that it is God who ordains the affairs of everyday life and is the Dispenser of happiness and misery, is very few. Indeed, the English would never have acquired the mastery of their worldwide empire if they had remained idle and inactive, leaving everything in the hands of Providence. Their pride of empire and increase of wealth, health, strength, and vitality are daily increasing their self-reliance and self-confidence, and in proportion as they are developing this trait in their character, their reliance on God is decreasing. They do not and are not able to see that the Indians have long lost the qualities of self-confidence and self-assertion.

It is only in India that one witnesses the spectacle of a people suffering extreme physical hardship patiently and in silence. It is only in India that ascetics are found to perform wonderful feats of this description. How can Englishmen, who, seated on luxurious cushions, worship God in palatial churches, realise in their minds the almost superhuman powers of endurance possessed by the Indians?

The postponement of the proposed dinner to the poor necessitated by the Emperor's illness caused great dissatisfaction in many parts of England and led to disorderly demonstrations by the mob in some places. These people could not bear to see their amusements put off even for a little while. Considering this trait in the character of Englishmen, it is no wonder that English officials should be unable to understand how the Indians can patiently and in silence suffer the pangs of hunger during a famine. It is this inability which makes them apprehend untoward developments and adopt unjustifiable measures to enhance the rigors of the administration.

Englishmen do not understand what makes the Indians, many of whom are, like their sepoy soldiers, strong and brave and do not fear death, suffer such extreme physical hardship without a complaint. To them the Indian character seems enveloped in deep mystery. It is well known that it is in darkness that men create apparitions for themselves and look at them with dread. Such has been the case with Englishmen. It is the dread of phantoms created by their own imagination that makes Englishmen anxious and impatient to enact seditious laws, and it is this dread, again, that is at the present moment responsible for the attempt to repress the whole subject-people instead of punishing only the wicked by means of a rigorous criminal administration. The appointment of the present Police Commission is also an indication of the same tendency and desire. It is hard to say what is the real object of this measure—the punishment of only the wicked or the repression of the entire subject-population.

A case of police oppression.

3. The *Sansodhini* [Chittagong] of the 1st August has been surprised at the conduct of the Chittagong authorities who inflicted no punishment on the town constables who

SANSODHINI, Aug. 1st, 1902.

committed oppression on a carter on the public road in the presence of a Magistrate and an Honorary Magistrate, but fined the carter one rupee for driving a bullock which was suffering from a sore. It cannot be said that the authorities knew nothing of the oppression. Considering the long correspondence that passed about the case between the District Magistrate and the District Superintendent of Police, both the officers must have been aware of the fact of the oppression. One of the constables who took part in the oppression had not even his uniform on.

It was fortunate for the carter that, owing to the presence of the Khas Tahsildar, Rames Babu, on the spot, the constables could not take him to the Chak Bazar beat. If they had once succeeded in taking the unfortunate man into their own den, one can easily imagine what oppression they would have committed upon him.

SANSODHINI, Aug. 1st, 1902.

A suspicious death in Chittagong.

4. The same paper considers the death of Ahmad Ali by drowning very suspicious. The stream at Hamjar Bag, in which the dead body was found, is too shallow for a man to be drowned in it by accident. It is also strange that the dead body did not come to the surface till two days after death. Considering the strong current of the stream, shallow though it is, it is inexplicable how the dead body remained fixed in one place in its bed for two days.

CHARU MIHIR, Aug. 5th, 1902.

Meetings of the Tangail Police.

5. The *Charu Mihir* [Mymensingh] of the 5th August says that the Tangail Police in the Mymensingh district has fixed places of meeting in many villages within its jurisdiction. The police has some favourite dafadars and chaukidars, who accompany it even beyond their own jurisdictions. They are the detectives of the police, and the masters of the places of meeting are the advisers of the villagers. Can the Inspector Babu, Kalikrishna Ghose, say why police servants regularly meet in the houses of Babu Sasi Maitra in the Porabari village, Babu Anath Nath Chatterji *alias* Nosu Thakur in the Charabari village, and Babu Sasi Chatterji *alias* Muchia Thakur in the Binaya Faira village?

MURSHIDABAD HITAISHI, Aug. 6th, 1902.

A case of suspicious death in the Murshidabad district.

6. Referring to the case in which Babu Ram Saran Sahay, the Sub-Inspector of the Jalangi thana in the Murshidabad district, ordered the cremation of a dead body under suspicious circumstances, the *Murshidabad Hitaishi* [Murshidabad] of the 6th August writes as follows:—

The Sub-Inspector has been criminally prosecuted and his case is pending. But what are the authorities doing to ascertain the real cause of the death? Has any detective been engaged for the purpose? The District Magistrate should himself make a local enquiry. With the help of the local factorymen he will be able to know many secrets about the matter. It is not yet too late to institute a vigorous enquiry.

SRI SRI VISHNU-PRIYA-O-ANANDA-BAZAR PATRIKA, Aug. 6th, 1902.

The Puri police in the Car Festival.

7. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 6th August writes as follows:—

The friction between the Raja of Puri and the Puri police has disorganized religious work in the town. The car of Jagannath was to have been drawn back to the temple on the 31st July last, the eleventh day after the new moon, and certain rites were to have been performed there. But for want of police supervision the car could not be taken back to the temple in proper time. Government knows fully well that obstruction to religious festivities touch Hindus to the quick. But the fact is that officials are indifferent in these matters. They do not think it their duty to respect the feelings of the people and the pain in the inmost heart of the poor, dependent, and dumb millions of India does not move them. If the hearts of these officials are hardened, where shall Indians find a redress for their grievances?

What did the Magistrate of Puri do to ensure a proper police supervision at the drawing of the car on the 31st July last? Had he acted conscientiously from the beginning no hitch would have occurred in the Car Festival, and he would have found no cause to be displeased with the Raja. It was entirely unjustifiable on his part to have harassed and insulted the Raja in the manner he did.

Again, if Mr. Garrett had a quarrel with the Raja, it was only a personal quarrel. What arrangements had he made that the car-drawing might be done

safely and without any hitch? People felt afraid lest by touching the rope of the car without the order and in the absence of the police they should fall into danger. It was only natural that common people should fear the police when their Raja himself had suffered such contumely at its hands. The Raja also was afraid of bringing the matter to the notice of the Magistrate lest he should fall into fresh danger.

So long as the car is not taken back to the temple the Raja must pay every day the cost of feeding the 500 or 600 people who have been brought over, as usual, from the mufassal to draw it. A third part of the pilgrims and residents of Puri, who lived on the *Mahaprashad*, are now living on *chirha* and molasses. Cholera is therefore likely to break out very soon. But Mr. Garrett does not care. He has not been able to rise above the standard of shortsighted young officials vested with large powers.

The Raja is a meek man, as is well known to everybody. Whatever he has done in the matter has been done at the wish of the general public. But we do not think that Government will do justice in this case, for it thinks that the glory of British rule cannot be preserved if censures be passed on Magistrates and the police when they commit acts of injustice and oppression. We shall therefore be glad to see the case amicably settled between the parties. But we ask Sir John Woodburn whether the young man, Mr. Garrett, will not receive a teaching from an old and experienced patron like His Honour for doing what he has done in Puri. Some sort of teaching is necessary for the good of both Mr. Garrett and the country. In our opinion the climate of Puri does not suit Mr. Garrett well. He should be transferred from that place of pilgrimage.

8. The *Jyoti* [Chittagong] of the 7th August says that the constables of Chittagong town have discovered a new means of exacting bribes from carters and owners of oil mills. They exact what they call fine for the use of bullocks having sores on their body. A row was created by the police with a carter a few days ago at Andankilla, and some constables and havildars of the Baksirhat beat exacted Rs. 16 as fine from the owners of some oil mills in Feringhi Bazar on the 31st July.

JYOTI, Aug. 7th, 1902.

Police exaction in Chittagong town.

9. The *Hitavadi* [Calcutta] of the 8th August has the following :—

HITAVADI, Aug. 8th, 1902.

The police.

The question of police reform is an old topic, and, consequently, so long as the police is not reformed, old things will have to be said over and over again.

A theft of ornaments was reported from the house of the Viceroy. The police discovered the stolen property and apprehended the thief. The culprit was sent to prison. But, at length, it transpired that there had occurred no theft at all, and it was discovered that the piece of ornament which was missing had only been mislaid. The honesty shown by the Commissioner of Police, Calcutta, in this case need scarcely be dwelt upon. It may have been very clever of the police to have purchased from a well-known European shop a duplicate of the missing article, to have passed it off as the stolen article, and to have got up a false thief and to have him convicted. But this was not certainly a proof of the honesty of the police. Common people are punished for commiting petty thefts. But the head of the Calcutta police met with no punishment for having got up such a false case and committed such a big forgery. Yet one hears no end of praise bestowed upon the British sense and administration of justice!

What police officer in Calcutta does not know that, in spite of the rule forbidding the sale of liquor after a certain hour in the night, liquor is sold in Calcutta without let or hindrance till a very late hour? But the police does not interfere, because it is bribed by the liquor sellers. The matter has been noticed in the press more than once, but has any attempt been made to suppress the practice? To prove its existence, it is only necessary to send a drunkard with some money at a late hour of the night to purchase liquor.

The writer has heard from a police officer that the Calcutta Police keeps a number of thieves under its patronage. These thieves are, for some reason or other, under obligations to the police, and their duty to the police is to confess to thefts which the police have failed to trace and to receive punishment by so doing. Are things like these calculated to increase the people's respect for the police?

The Lieutenant-Governor thinks that the falling off in the number of cases under the Police Act in Calcutta last year was due either to an increase of police oppression or to an indifference on the part of the police since the carters' strike. It is the writer's conviction that police oppression is not confined to Calcutta, but prevails everywhere in the country. Much may be learnt in this respect by secret enquiries instead of taking only the number of cases against the police as an index of the amount of oppression it commits.

Every official knows that though the police has no right to commit *zulm*, no police officer performs his duties without resorting to it. Who does not know that in every case where a theft has been traced, the police must have in the course of its investigation committed more or less oppression on the thief? Such oppression is unavoidable under the existing state of things, and the police authorities know well enough that it is committed; but they never admit it. This duplicity on the part of the authorities teaches the officers, and men under them the first lesson in deception and highhandedness. Men who become old under such a system become each of them a little Serajuddowla and never look upon men as human beings. They forget that they are keepers of the peace and servants of the public, and look upon themselves as the masters of the people and do as they like.

The extreme anxiety shown by the Government and its high officials to screen their offending subordinates is what makes the police worse than it would otherwise be. Deputy Magistrates are remonstrated with if they find any case sent up by the police as false. If anybody brings a complaint against the police, he is prosecuted for having brought a false charge against it. All these circumstances encourage the police on the one hand, and increase the sufferings of the people on the other. One need not now be told why cases of oppression and extortion against the police are so few.

If the head of the police, the Lieutenant-Governor and the Viceroy, fail to keep the police in check, their resolution to reform the police has no value and their object seems to be to grind the weak and oppress the subject people.

(b)—Working of the Courts.

PRATIVASI, July 30th, 1902.

A popular Munsif.

10. The *Pullivasi* [Kalna] of the 30th July regrets the transfer of Babu Sasi Kumar Ghosh, Munsif of the place. As a judicial officer, Sasi Babu was courteous to parties and witnesses and aimed only at doing justice. As a private gentlemen, his courtesy and amiability pleased both high and low. The writer would be glad to see Sasi Babu soon promoted to a Subordinate Judgeship and return to Kalna again.

CHARU MIHIR, Aug. 5th, 1902.

A case disposed of by the Subdivisional Officer of Tangail.

11. The *Charu Mihir* [Mymensingh] of the 5th August says that on the 25th April last one Taru Shaik, an inhabitant of the Gavail village in the Mymensingh district, complained to the Sub-Inspector of the Mirzapur outpost that two peons in the service of Mr. Abdul Halim Gaznavi, a zamindar, forcibly took him to the house of the zamindar's *tahsildar*, that the peons beat him for refusing to pay his rent at an enhanced rate, and that he was rescued by the villagers who were called to the place by his cries. The Sub-Inspector on investigation found the case true, submitted a C form, and prayed for warrants for the arrest of the two peons who were concealing themelves from the police. But on the 25th May last Akshay Babu, the Subdivisional Officer of Tangail, issued a strange order asking the complainant to appear with witnesses on the 6th June following and prove his case before the Court. On the 6th June the complainant petitioned the Court to issue summones against his witnesses free of cost, as he was too poor to pay process-fees. Akshay Babu rejected this petition and ordered him to appear on the 17th June following with his witnesses. The complainant absented himself on the 17th, and Akshay Babu gave the following order: "The complainant has not appeared and paid process-fees. Enter false under section 342, Indian Penal Code. No evidence to prosecute him under section 211, Indian Penal Code." Akshay Babu's decision is astonishing. An offence under section 342 of the Indian Penal Code is cognizable by the police. Why did he therefore demand process-fees from the complainant? How did he decide that the case was false in spite of the report of the police to the

contrary? Poor Taru Shaik has not the means to represent his case to a higher court. How will the poor man, then, get justice?

JYOTI, Aug. 7th, 1902.

The *amla* of the road cess office in Chittagong.

12. The *Jyoti* [Chittagong] of the 7th August regrets that the Collector of Chittagong has not only not yet done anything to protect the poor *amla* of the local road cess office from the oppressions which are committed upon them by the head-muharrir, but has, on the report of the latter, suspended a clerk who on a certain day left office after 6 P.M. without the head-muharrir's permission. It was not also right for either the Deputy Collector in charge of the office or the Collector to withhold the pay of the whole establishment on the excuse shown by the head-muharrir that the clerks would not neglect their work, but would finish it quickly if their pay was withheld.

MIHIR-O-SUDHAKAR, Aug. 8th, 1902.

The crane case in Poona.

13. Referring to the case in which one Hossain Wajed Imani was sentenced to two years' rigorous imprisonment by Rao Saheb L. N. Narasing Bahadur, 1st class Magistrate, for having killed a crane which belonged to Mr. Aston, a Judge of the Bombay High Court, but was afterwards acquitted by Mr. Beaman, the District Judge of Poona, on appeal, the *Mihir-o-Sadakar* [Calcutta] of the 8th August writes as follows:—

We are at a loss to make out whom to praise,—the Rao Saheb or Mr. Beaman,—and whether we shall sympathise with Mr. Aston at the loss of his beloved crane, or with Imani in his sufferings.

The killing of Mr. Aston's favourite crane, Imani's trial before a Magistrate, the sentence of two years' rigorous imprisonment passed on a charge of theft, the appeal made to Mr. Beaman, Imani's acquittal, &c.—we do not know by what name to characterise all this. Is it a comedy or a tragedy?

We do not know whether cases like this occur only in India or in other countries also. But this is certain that such cases are not rare in India.

BANKURA DARPAN, Aug. 8th, 1902.

The good work done by a Deputy Magistrate.

14. The *Bankura Darpan* [Bankura] of the 8th August gives the following list of the good works which have been done by Babu Chandi Charan Chatterji, Subdivisional Officer of Vishnupur in the Bankura district, during his tenure of office of three years and four months:—

(1) He organized an industrial and agricultural exhibition in this district.
(2) It is in consequence of the encouragement given by him that a stick and brush manufactory has been opened in Vishnupur.
(3) He has introduced the flyshuttle in Vishnupur.
(4) It was through his exertions that the culprits in the Chuapara dacoity were apprehended.
(5) He has kept a large number of dacoits in check in Vishnupur.
(6) He detected the theft of court-fee stamps from old records and settled the discrepancies about the *takavi* money.

The writer regrets that an energetic Magistrate like Chandi Babu is being transferred before he has carried out his project about the Madanpur-Rampur road and the excavation of the Dara.

(*d*)—*Education.*

BURDWAN SANJIVANI, Aug. 5th, 1902.

The recommendations of the Universities Commission.

15. The *Burdwan Sanjivai* [Burdwan] of the 5th August says that the *Bengalee* made a correct surmise as to what the recommendations of the Universities Commission had been. A blow will, indeed, be dealt at high education if these recommendations are carried into effect. It is the writer's earnest prayer to Government that it will not take a final and decisive step without consulting the educated community and the Principals and Professors of colleges.

BASUMATI, Aug. 7th, 1902.

The Universities Commission.

16. The *Basumati* [Calcutta] of the 7th August writes as follows:—

We know that the publication of the Report of the Universities Commission will not at all affect the decision of Government. For the last two years we have been preparing our countrymen. We have always said that Lord Curzon will outdo all his predecessors. At the very outset we warned those who danced in joy at the

appointment of the Commission, under the impression that by the favour of Lord Curzon education in India would reach its culminating point.

The Indian Universities never enjoyed and do not even now enjoy perfect freedom. But what little freedom they have so long enjoyed—freedom which, Lord Ripon said, it would be a sin to take away from them—is now about to be taken away. All the five Indian Universities will now have to become subservient to Government—or, in other words, to a small number of officials. The Fellows of the Universities will have to conduct themselves like bondmen of the officials. The Syndicate will be composed mainly of the servants or *proteges* of Government. Every important question will be decided by this Syndicate, and the new Senate will have no veto on its decisions. The Syndicate will be, as it were, the Cabinet of the University, and will have supreme authority in all educational matters. There will be nothing like an "opposition" in the University Parliament, for the Senate will be composed exclusively of Government nominees. They will, therefore, have to obey the orders of the University Cabinet. As for the Honorary Fellows, they will be only ornamental figure-heads.

But it is a matter of little concern whether the Universities flourish or fade. What is of real concern is that high education will suffer. We will not now criticise the recommendations of the Commission in detail, for such criticism will do no good whatever, as no protest will be heeded.

The Commission plainly declares that under the new arrangements the University examinations will be made harder, the college fees will be raised, and the number of colleges reduced, and that none but those who are rich or extraordinarily gifted will henceforth be able to take the highest University degrees, and that this will be a condition of things highly favourable to the country.

While dealing a heavy blow to the heads of educational institutions, trampling all their protests under foot, and, in a manner, outcasting their only mouthpiece, Dr. Justice Gurudas Banerji, the Commission has asked them one and all—those, that is, whom it seeks to bind hand and foot and convert into bondmen—to aid in the carrying of its recommendations into effect. Such shamelessness becomes only a Commission graced by European members. The Commission would have acted far more ingenuously if it had said:—

"If those who are connected with the management of educational institutions do not obey our instructions they will be guilty of sedition. A sedition section will be inserted in the new Universities Act, too."

HITAVADI, Aug 8th, 1902.

The fall in the number of primary schools and pupils.

17. The *Hitavadi* [Calcutta] of the 8th August is not satisfied with the explanation given by the Director of Public Instruction that the large falling off in the number of primary schools and their pupils during the past year was due to plague and famine. No one can believe that the ravages of plague and famine were so great in Bengal last year as to reduce the number of primary schools by 2,000, and that of their pupils by 40,000. The public would have been better pleased if, instead of laying the blame of this retrogression in lower education on plague and famine, the authorities had endeavoured to find out its real cause and to remove it.

HITAVADI.

The Universities Commission.

18. The same paper says that the authorities are doing their best to deprive poor students of the benefits of high education. It would have been better if the Universities Commission, which aim at this object, had not at all been appointed. The authorities have only to read carefully Justice Banerji's note of dissent in order to realise the objections of the public against the recommendations of the Commission. Justice Banerji is in favour of raising the standard of University education and also of taking steps to enforce a strict system of discipline. He has fully realised the importance of depth in preference to surface in high education. But the fact that he views the question of specialising education with as much impartiality as that of spreading general education among a large number makes it out that his note of dissent ought to be considered before the recommendations of the Commission. Notwithstanding anything the Viceroy may say to the contrary, and however laudable, in other respects, the object of those recommendations may be, there is no denying that their main object is to check the spread of high education.

19. The *Prativasi* [Calcutta] of the 11th August contains the following in English :— PRATIVASI, Aug. 11th, 1902.

The Universities Commission.

The recommendations of the Universities Commission have now been made known to the public. They are being looked upon with suspicion and alarm, but why it is very difficult to see. Without going into the merits of some of the recommendations, we propose to discuss for the present the main principle underlying them.

High education has not been much of a success in the country, and about this there are no two opinions. The Commission set this failure down to an attempt on the part of the Universities to diffuse high education all over the country. The increase of the surface, they say, had much to do with the want of depth. There is much force in this argument. But we regret to say that it should be lost upon the people of a country where for the development of some choice brains knowledge was made a contraband article to many, and where a wide difference was assumed between the receptivity of the various classes of people. A handful of properly educated men is worth more than a legion with a veneer of high education is a truism. Turn to the men now no more, who are spoken of as the unimpeachable products of high education. What they have left us, what they have done for us, is still the object of our pride. Latter day university education has not produced a single man whose name can be uttered at the same breath with those of the master minds of pre-university days. Besides their literary powers, they were characterised by a devotion to duty, honesty of purpose, and spirit of self sacrifice—traits of character almost unknown and unheard of in these degenerate days. The reason is not far to seek. They did not owe anything to a University, but that drinking deep of the fountain of knowledge which is the one thing needful, which is sure to submerge all littleness of mind, which brings about an unconcious elevation of the mind, was a regular habit with them. Now-a-days students emerge from the University life with a positive distaste for all sorts of knowledge; but there are old scholars in our midst who sit down to their books after a hard day's work and continue reading far into the depth of the night. The depth and thoroughness of the first learners have to be brought back, their ardour and enthusiasm has to be once more received. We mean to do this not to produce fine orators and literateurs, but a better class of men with a keen sense of the seriousness of life and the sacredness of its mission. To do this we not only require teachers capable of communicating to the learners their love for things high and noble, but learners too not seeking to shortly lead an utilitarian life. Where then is the injustice in asking those who cannot but look upon education as a means to an end, to clear out and make room for others that have the leisure and means to taste of the pleasures of knowledge ?

If chill penury is not suffered to repress the noble rage of the gifted poor, this proposal to place high education within the reach of the well-to-do should rather be welcomed. The educational question of the country has unfortunately degenerated into an economic question. We fear lest our bread and butter should be affected. In our embarrassment to cast about for an opening for those who would be left in the lurch if a costly high education were introduced, we find fault with the well-meaning scheme of the Commission. Even supposing that cheap high education helped in any way the solution of the proverty question, we are at a loss to see why that should weigh much in the consideration of those that have only the interests of education at heart. In the present state of our country when endowments are not forthcoming for the diffusion of high education if that is necessary, to surround the dispensation of high education with conditions that cannot be readily satisfied by the close-fisted capitalists is the only feasible way of rescuing it from the mire. It is high time that an Indian educationist should not only proclaim from the house-top that his object is to form the man, but it should be seen that he means what he says. The enlightened public should see that it is absurd to reduce the utility of high education to a useless minimum for the satisfaction of the fancied need of the many. It is natural to suppose that those who come from the respectable and well-to-do class should be less inclined to turn education to mean advantages than those whose chief concern is likely to be the earning of livelihood. Is the State justified in spending money upon the education of a class whose

main object is self-regarding? To the unbiassed mind the main recommendations of the Commission cannot but appear to be sound. It may savour of meaness on the part of the University to dictate what fees the private Colleges should take from the students. But an insistence on expensive conditions without suggesting any means of augmenting the income would be both absurd and disastrous.

(*e*)—*Local Self-Government and Municipal Administration.*

PRATINIDHI, Aug. 2nd, 1902.

The Chandpur Municipality in the Tippera district.

20. A correspondent of the *Pratinidhi* [Comilla] of the 2nd August, complains of the hardship which has been caused to the rate-payers of the Chandpur Municipality in the Tippera district, by the action of the Commissioners in assessing the rates not according to the circumstance of each rate-payer, but upon holdings. The income of the municipality has by this means been suddenly increased from less than Rs. 3,300 to Rs. 9,500, exclusive of the latrine-tax, which has been recently imposed. Although *mehters* have been engaged since the 15th June last, the latrine tax has been brought into effect from the month of April. The municipality was evidently created for the benefit of the jute merchants, and it is shewing every eagerness to remove their wants and grievances, while the sanitation and conservancy of the town is being utterly neglected.

SRI SRI VISHNU-PRIYA-O-ANANDA BAZAR PATRIKA, Aug. 6th, 1902.

Charitable dispensaries in Bengal.

21. Referring to the recent Resolution of the Bengal Government on the Triennial Report on the working of the Charitable Dispensaries in Bengal and the Calcutta Medical Institutions for the year 1899, 1900 and 1901, the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 6th August writes as follow :—

Cholera and malaria are making sad havoc in every district of Bengal. Fifty or sixty years ago malaria was almost unknown in the Province except in a few districts like Jessore, Rangpur, &c., and even in these places it seldom killed those whom it attacked. In almost every village in Bengal one might see ruddy little children running and romping to the *pathsala*, healthy youngmen jostling and engaged in other rustic frolics; old men hale for their years looking after family matters; the housewife rising with the morning star and doing household work; and young women busy in the kitchen or fetching water from river or tank. But the glow of health is no longer seen in the faces of these villagers. What with the obstruction caused to the drainage of the country by railroads, and what with the drinking of unwholesome water, the charm and happiness of village life have passed away, and a Bengal village presents to-day ghastly spectacles of lean and emaciated people whose vitality has been sapped by the malaria poison, and of deserted homesteads telling of vast cholera mortality.

What is Government doing to prevent this devastation? Doctors say that the lives of 90 per cent. of malaria patients can be saved by proper treatment from the first attack of the disease. But alas! thousands of Bengal villagers die of malaria through sheer want of medical treatment, and in many places quacks make short work of lives which might otherwise have been saved. But Government is indifferent to these matters. The total number of charitable dispensaries in Bengal, outside Calcutta, is at present only 558. The Inspector-General of Civil Hospitals expresses dissatisfaction at this, and "remarks," as the Lieutenant-Governor says in the Resolution under notice, "that Bengal is behind other provinces in the number of such institutions in proportion to its population, and refers to his previous suggestion that there should be a dispensary at every thana and in every town or rural area with a population of 3,000 persons." But His Honour is of opinion that "the progress made in recent years has, on the whole, been satisfactory," and that "the medical demands of the Province are to a large extent met by the native practitioners, who are to be found in every town or large village, and who do a great deal of free work for the poor." It is a matter of great wonder and regret that while Government spends lakhs of rupees on hospitals for Eurasians and Anglo-Indians it turns a deaf ear to demands made by the suffering natives for similar outlay on their behalf. Twenty lakhs have been spent on

the General Hospital in Calcutta, and more will soon be spent. The communities whose money fills the Government coffers have undoutedly a greater claim on the charity of the Government than Eurasians or Anglo-Indians. Besides this the natives are poor, while the *sahebs* are rich enough to construct and support their own hospitals. However, we do not grudge the expenses made by the Government for the *sahebs*. What we want is that Government should make arrangements under which villagers will not die without medicine and medical advice. A little enquiry will prove to His Honour that lakhs of villagers perish through sheer want of medical treatment, and that the lives of three-fourths of these sufferers can be saved if the suggestion made by the Inspector-General is accepted and carried out. His Honour has wounded native feeling by opposing the suggestion. We did not expect this from a ruler like His Honour.

His Honour admits that "it is true that the existing dispensaries serve a larger area than in other provinces." But he defends this paucity of charitable dispensaries by the argument that "the native practitioners, who are to be found in every town or large village, do a great deal of free work for the poor." The force of this argument is lost upon us. If the village practitioners do some free and charitable work for the poor, does that mean that the duty of the Government has been performed and all its responsibilities in the matter have been discharged. Has His Honour's reply to the Inspector-General's suggestion been a sufficient reply?

Does the Government rely on the natives to the same extent in other matters? From the work of the Panchayet to that of the District Magistrate everything can be got from natives free of cost. But then the native is not relied on. It is in the matter of health only, which should be its first care, that Government waives its responsibility and places it on the natives. How much the Government cares for the lives of the people is therefore clear. Why does a Government punish the offence of attempt at suicide? In this it is guided by the policy that in return for the revenue taken from the people, a Government takes upon itself the work of ensuring, saving and safe-guarding their comforts, lives and properties. The Bengal Government is therefore responsible for the large number of deaths that occur in the country from cholera and malaria. Its placing of its responsibilities in this matter on village quacks or its attempt to check these diseases by supplying "medicine-chests to village head-men" is quite unbecoming of a civilised Government.

If the people ask the Government for drinking water, it points to the zamindars; if they ask for medicine, it points to the native practitioners. What is the reason that Government shows such indifference in matters which concern Bengal? We think that it no longer wishes to bear the entire responsibility for looking after the welfare of the people of Bengal. For some years past the Bengal Government has been seized with the idea that the permanent settlement has enriched the Bengal zamindars, the solicitude shown by the zamindars to please the Government with large subscriptions and donations serving to confirm Government in its idea. But Government does not know that these zamindars have to incur debts to pay subscriptions and donations. Government plainly says that the zamindar is the person on whom lies the responsibility for removing the wants of the people. We ask, why should not the Road-cess Fund be responsible also? What was the primary object of levying the road-cess? The charitable dispensaries in Bengal are very badly equipped. We do not therefore think that an increase in their number will materially remove the medical want of the people. Half a loaf is, however, better than no bread.

22. A correspondent of the *Prativasi* [Calcutta] of the 11th August, complains of the inconvenience, and not unoften positive injury, which foot passengers in the Calcutta streets sustain in consequence of the authorities allowing shop-keepers to put up *purdahs* on the foot-paths in front of their shops, and blacksmiths to hammer red-hot iron on anvils which are not screened from the street by a wall or something else. Blacksmiths should on no account be allowed to work in this way to the danger of the public.

A Calcutta street nuisance.

PRATIVASI, Aug. 11th, 1902.

BIKAS, Aug. 12th, 1902.

Cholera in the Gaila village in the Backergunge district.

23. The second teacher of the Gaila School in the Backergunge district writes in the *Bikas* [Barisal] of the 12th August, that cholera is raging virulently in the Gaila village and carrying off the villagers in numbers. Deaths are occurring within a few hours The contagion of the disease is so great that many people caught it in nursing patients and died. The village is a large one and has a school with 400 students. There is no good doctor or dispensary in it. The Chairman of the District Board was petitioned in the matter, and he procured an order from the Civil Surgeon of the district that the medical officer of Bakal should go to Gaila leisurely to treat cases. His leisure is from 11-30 A.M., to 4 P.M., and during this time he has to take his meal, &c. The distance from Bakal to Gaila is also two miles and-a-half. How far it is possible for him to treat cholera patients in Gaila is therefore easily conceivable. The Chairman has again been petitioned in this matter by the teachers and students of the Gaila school. It is hoped that better arrangements will be made this time.

(f)—Questions affecting the land.

MEDINI BANDHAV, Aug. 11th, 1902.

The zamindar and the raiyat in the Midnapore District.

24. The *Medini Bandhav* [Midnapore] of the 11th August says that during the last three years a large number of *raiyatwari* tenures were sold and many raiyats instead of paying their rents to their zamindars' servants deposited them in Court. This is owing to two causes: (1) The increasing poverty of the raiyat, (2) the want of good-feeling between the raiyat and the zamindar. The zamindar is determined to increase rent; the raiyat refuses to pay increased rent. The zamindar brings rent-suits against the raiyat on the expiration of every *kist* and institutes civil and criminal cases against him to bring him round. The poor raiyat is worsted in this unequal contest and loses his tenure for debts. Those who have yet some means to pay their rents are depositing them in Court. How long can the raiyat be expected to be able to keep his tenure in the teeth of the zamindars' oppression backed by the scarcity caused by the failure of crops in the last three years. The protracted quarrel between Messrs. Roberts, Watson & Co., and their tenants illustrates this state of things. The attention of the sympathetic District Magistrate is drawn to this.

(g)—Railways and communications, including canals and irrigation.

JYOTI, Aug. 7th, 1902.

Rates of passenger fares on the Assam-Bengal Railway.

25. The *Jyoti* [Chittagong] of the 7th August complains that the rates of passenger fares charged by the Assam-Bengal Railway line are higher than those charged by many other lines in India, and requests its authorities to reduce those rates from six, three and one pice per mile to four, two and half a pice per mile for the first, second and third class passengers, respectively. Such a reduction will bring in an increased revenue from all classes of passengers.

HITAVADI, Aug. 8th, 1902.

A railway complaint.

26. A correspondent of the *Hitavadi* [Calcutta] of the 8th August draws attention to the inconvenience which railway passengers at the Poradaha Station on the Eastern Bengal State Railway suffer in consequence of insufficient accommodation in up train No. 1. The station employés sometimes pack up as many as 15 or 16 passengers in every compartment of the third and intermediate class carriages. Three additional carriages, one intermediate and two third class in the train in question, will remove this inconvenience.

BANKURA DARPAN, Aug. 8th, 1902.

Delay in the repair of a bridge.

27. The *Bankura Darpan* [Bankura] of the 8th August draws attention to the inconvenience which is being caused to the people of Bankura by the delay which is taking place in the repair of the Kanyamari bridge on the Raniganj road. The repair was taken in hand eight or ten months ago and has not yet been finished.

(*h*)—*General.*

28. The *Hitavadi* [Calcutta] of the 8th August commends the laudable object of the Punjab Government in proposing to take steps for the extirpation of plague in that province, but cannot, for the following reasons, approve of the means by which it aims at accomplishing the object:— HITAVADI, Aug. 8th, 1902.

The proposed plague inoculation in the Punjab.

(1) The people have as yet no faith in inoculation as a preventive of plague.

(2) Even if inoculation be a successful preventive of plague, it would not be advisable to bring Europeans from England at a high cost to inoculate the people. These Europeans do not have that experience of plague which Indian doctors possess. Besides, they will be ever ignorant of the manners and customs of the people, and the latter will surely be shy of them.

It is a matter of regret that even Lord Curzon has seen fit to sanction the proposal.

29. Referring to the stringent rules framed by Mr. Anthony, the new Comptroller of Postal Accounts. regarding the attendance of clerks in his office, the *Bangavasi* [Calcutta] of the 9th August says that Mr. Badshah, Mr. Anthony's predecessor, had framed similar rules, but had to withdraw them in view of the discontent they caused. Mr. Anthony should follow in the wake of his predecessor. He is a Christian, and his Christianity will not suffer by showing some clemency to his poor clerks. Men who can do the meanest work to earn a livelihood are certainly the first objects of pity. Is not even the fact that not a single clerk will be able to resign his appointment, however much he may be dissatisfied with the rules, enough to awaken pity in one's mind? BANGAVASI, Aug. 9th, 1902.

The clerks in the Office of the Comptroller of Postal Accounts.

30. The same paper asks Mr. Fanshawe, the able and worthy Director-General of the Post Office in India, to concede to the press the privilege of sending all newspapers not weighing more than five tolas at a postage of only one pice. Under the existing rule, newspapers weighing up to twenty tolas can be transmitted for two pice, but newspapers weighing not more than four tolas must pay one pice. This is not just. Newspapers up to ten tolas ought to go for one pice. But if the authorities cannot make such a large concession, they should make at least five tolas transmissible for one pice. BANGAVASI.

A postal concession asked for.

31. The *Roznama-i-Mukuddas Hablul Mateen* [Calcutta] of the 11th August has the following: Difficulty is often felt in fixing the dates of Musalman gazetted holidays, because all such dates are calculated according to the lunar month. During the rainy season the Musalmans meet with great difficulty in determining the proper date for the celebration of their festivals, because they are unable to see the new moon behind the cloud. Scarcely any Musulman festival is therefore found to be celebrated on one and the same day all over India. It is to be hoped that the Government of India will direct the Meteorological Reporters of all presidencies to make arrangements for collecting, throughout the year, correct information as to the date of the appearance of the new moon. Such information should be sent by these officers, in due time, to some head-quarters which should be fixed by Government, so that those who will want to know the date may be informed of it by wire. ROZNAMA-I-MUKADDAS HABLUL MATEEN, Aug. 11th, 1902.

Suggested arrangements for fixing the dates of Musalman festivals.

IV.—NATIVES STATES.

32. The *Pratinidhi* [Comilla] of the 2nd August, has the following in English:— PRATINIDHI, Aug. 2nd, 1902.

The succession question of the Tippera Raj.

That our esteemed contemporary, the *Amrita Bazar*, has a wide experience and a profound knowledge of the Native States, there cannot be any question. We were an eye-witness to the prominent part played by the *Patrika* in exposing the eccentricities and vagaries of Sir Lepel Griffin. We were a humble colleague of that redoubtable patriot, Mahendra Nath Chatterji, who sacrificed his life, so to say, for the native States. We cherish a high regard for the *Patrika*; and specially when the *Patrika* writes anything relative to the native States it

deserves a patient hearing, but we must confess that we have been highly disappointed by the sentiments expressed by the *Patrika* with regard to the appointment of the Jubaraj. It were better for our contemporary to keep a silence on this debatable matter; but when he spoke, we expected that he would raise the "olive branch" of peace; but instead of doing so, the *Patrika* has added fuel to the fire; the matter has been hanging fire for the last two years, and we are anxious to see the end of it, but our contemporary wants that it should drag its slow length for some months more. We ask our contemporary what purpose would be served by appointing an experienced officer? Is not two years' time sufficient for arriving at a decision? Is it probable that an experienced and kind ruler like Sir John Woodburn did not realise the gravity of the question, and he simply played a second fiddle to a "junior officer" referred to by our contemporary? Is the officer who was specially deputed to study the question and report it, really a junior officer? Is he not an officer of seventeen years' standing? Is an officer who has made a name in the judicial branch of the service incapable of bringing a judicial mind to bear upon the subject? We join issue with our contemporary also as to the statement that both parties should have a fair hearing; what more fair hearing the *Patrika* wants to give; each party was allowed sufficient time to say their say; the most distinguished Barristers drafted their memorials. We cannot conceive that the appointment of an officer will any way improve the situation. We are distinctly of opinion that for the good of both the parties the matter should come to an end very soon. We have no doubt that Lord Curzon will see his way to pass the final order shortly. We reproduce below the leaderette of the *Patrika*; the writing is no doubt very ingenious, but we leave it to our readers to draw their conclusion.

There is a quarrel going on between the reigning Prince of Tippera and his half-brother, the point of dispute being whether the present Raja has the right of appointing his own Jubaraj (heir). The latter referred the matter to the Government of Bengal for settlement of the question. Previously such cases in respect of the Tippera State used to the referred to British law-courts, but the latter washed their hands of the business by declaring that Tippera was beyond their jurisdiction. So, if the law-courts declined to have anything to do with such matters, the British Government might, in the same manner have declared that it had nothing to do with such family quarrels; but instead of doing that, Sir John Woodburn took the matter in his own hands. His Honour had no time to go through the intricate issues raised by both parties, and he, therefore, engaged a junior officer to study the case and report to him. This junior officer submitted his report, and Sir John Woodburn has either accepted this report or rejected it. Possibly he has accepted it and sent the papers to the India Government for disposal. There the matter at present rests. The Government of India has now either to decline to interfere with such matters or to give both parties a fair hearing. Up till now no fair hearing has been given to either of the parties. The Government of Bengal entrusted a junior officer with the task of studying the case. He did it privately. Has he studied it with the attention which the case deserves? Has he understood all the issues involved? As there was none to explain to him the points raised, there was just a chance of his having misunderstood the whole affair. As the matter stands at present his opinion is likely to decide the case. This would be manifestly unjust. The Government, if it has any desire to do justice—and it has no interest in giving a verdict haphazardly,—should allow both parties an opportunity of representing their respective cases. That is to say an experienced officer should be entrusted with the task of trying the case, and this officer should call upon the parties to appear before him with their representations.

V.—Prospects of the crops and condition of the people.

Murshidabad Hitaishi, Aug. 6th, 1902.

Destruction of paddy in the Murshidabad district.

33. The *Murshidabad Hitaishi* [Murshidabad] of the 6th August says that the giving way of a *cutcha* embankment of the Katiganga, near Saidabad, Farashadanga, in the Murshidabad district, has caused extensive paddy-fields to be submerged. The loss of paddy is estimated at fifty or sixty

thousand rupees. The necessity of making the embankment *pucca* with a sluice-gate was more than once discussed in the columns of this paper, but Government paid no heed to the matter, and the result is that the *cutcha* work has given way and hundreds of poor cultivators have been ruined. Had not the authorities intelligence enough to foresee that such a catastrophe might happen any day in the then state of things? They had, but they cared not to improve the situation, for they knew that it would be the cultivator, and not they themselves, who would suffer in the end, and that the utmost they would be called upon to do would be to give an explanation, if circumstances went very much against them.

Formerly, in the event of the *cutcha* bridge over the Katiganga at its mouth breaking down in the rains, the District Board used to arrange for a free ferry. But now people have to pay for the ferry and thus a part of the earnings of the poor labourer is taken by the District Board.

VI.—Miscellaneous.

34. The *Burdwan Sanjivani* [Burdwan] of the 5th August, writes as follows:— BURDWAN SANJIVANI, Aug. 5th, 1902.

Changed relations between District Officers and district people.

What is the reason that the relations between the District Magistrate and the people of his district are now far less cordial; that the one has no longer the same affection for the people and the other the same reverence for the head of the district? We know that the District Magistrates of only a short time back were popular and were revered as gods and that they, too, in their turn, looked upon the people as their own children and tried to supply all their wants, even out of their own pockets when necessary. The influential people were then implicitly obedient to the District Magistrate and did all his biddings without questioning their justice or expediency, in the firm belief that what he ordered must be for their good or for the good of the general public. The District Magistrate, too, on his part, tried his best to screen a district magnate whenever he was in trouble. But this feeling is now changed. From the report published by the *Amrita Bazar Patrika* of the quarrel between the Raja of Puri and the local District Magistrate, it would appear that the Raja was not much to blame, although it is hard to bring one's self to believe that a District Magistrate would insult a Raja for so slight a cause.

This change in feeling is variously explained in various quarters. Some would fain explain it by saying that those who now come out as Civilians are not so generous as their predecessors. But this explanation is hardly satisfactory, for, in the first place, we know that all Englishmen are generous and, secondly, we have found out by a careful examination that the present race of Civilians are men of about the same social standing as their predecessors.

Others would explain this change of feeling by urging the fact that young Civilians are now placed in charge of districts, men who have no proper respect for respectable men and whose heads get turned by the authority they acquire. But power has often a very sobering influence on young men, and Lord Curzon is a proof that immature years do not necessarily mean immature judgment.

Our personal view of the matter is that we ourselves are to blame for this change of feeling. We have long lived under British rule and we are studying English literature and English politics. We have, therefore, come to regard ourselves as British subjects and we forget at times that we are a conquered people, and, as such, can never expect to have the freedom of Englishmen Under this delusion, we have learnt to look upon the District Magistrate with the eyes of Englishmen, and this is the reason of the absence of the old cordiality in the relations between the the District Magistrate and the district people. There are other and minor reasons for this change, but we consider this to be the chief reason, and we are therefore compelled to set it down as such here.

35. In compliance with the desire of the Government of India to know any objections against the proposal of the Indian tea-planters to impose an export duty on Indian tea, the *Sanjivani* [Calcutta] of the 7th August, which is printed in red ink in honour of the Coronation, publishes a strong SANJIVANI, Aug. 7th, 1902.

The proposed export duty on Indian tea.

protest against the proposal because it is suggested that the revenue brought by the imposition of the proposed duty should be employed to secure a wider spread of tea in India. The Government of India should not help the tea-planters in exploiting the poor Indians. Tea-drinking does no good, spiritual or temporal. Government should not therefore exert itself to bring about a wider spread of tea in India simply for the purpose of benefiting the European tea-planters at the cost of the Indian consumers.

SANJIVANI, Aug 7th, 1902.

The Lieutenant-Governor's praise of the casket.

36. The same paper says that the Lieutenant-Governor should not have praised the workmanship of the casket which was presented to him by the Murshidabad Municipal Commissioners on the occasion of his recent visit to Murshidabad town. Such praising might lead people to spend much money on caskets in order to please Lieutenant-Governors.

BANGAVASI, Aug. 9th, 1902.

The Coronation Darbar and native editors.

37. The *Bangavasi* [Calcutta] of the 9th August says:—

Now that thirteen Anglo-Indian editors of newspapers have been invited to the Delhi Darbar, many people are anxious to know which native editors will be invited. On the occasion of the Darbar in 1877, the editors of the *Hindoo Patriot*, the *Amrita Bazar Patrika*, the *Indian Mirror*, the *Som Prakash*, the *Sadharani*, and the *Dacca Prakash* received invitations, and there is no doubt that some native editors will be invited to the ensuing Darbar also. The writer cannot believe what some people are saying, namely, that no native editor will be invited. The map of the Darbar grounds shews that space has been already allotted as native editors' quarters, and camps are being put up. Lord Curzon is a farsighted statesman and one cannot believe that he will begin a game of chess without an important piece like the Queen.

BANGAVASI.

Indian industries.

38. The same paper has the following:—

India, according to a European *savant*, need never fear an abundance of mills and factories, because she possesses neither the capital nor the inclination required for such a purpose. But, says the same authority, she is fast losing her manual industries in competition with the mill manufactures of other countries, and her only salvation lies in improving her industrial skill and implements and in employing herself with a single-minded devotion to the improvement of her manual industries.

India has not yet lost all her industries. Cannot attempts be yet made to save and improve them and thereby create wider fields of employment for the people? It is not also difficult to establish new industries like pencil and cigarette manufacture. No one need go to Japan or America to learn these industries. A kind of plant grows in Burma, the seeds of whose fruits yield an oil, called wood-oil, which is used in cleaning wood, in making paints for boats, and in several other kinds of work. The plant grows in abundance in the south of China. Experiments ought to be made to ascertain whether it cannot be grown in India. If it can be, the making of this wood-oil would open up a new industry in India. There is a large demand for rhea fibre, which resembles silk. India already possesses a large trade in tobacco, and the trade may be expanded by improving the quality of the article. The india-rubber industry, too, is capable of large improvements. There is still, in fact, a vast field for India for the improvement of her industries, without the employment of machinery.

BANGAVASI.

The Coronation.

39. The same paper has the following:—

It is through the mercy of Him who has preserved the Emperor in all dangers and poured the water of peace on all occasions of sorrow and affliction that His Imperial Majesty has now recovered from a serious malady. It is His mercy that will enable us to witness the Emperor's Coronation.

King of Kings, we, crores of your loyal Indian subjects, pray with all our heart and soul that your Coronation may be performed successfully and in peace. May your reign be happy!

URIYA PAPERS.

40. Referring to the general rejoicing and offering of prayers in all the Christian churches of India on the occasion of His Majesty's ensuing Coronation, the *Utkaldipika* [Cuttack] the 2nd August, exhorts other religious communities to solemnise this auspicious event in their own religious shrines by offering prayers for the welfare of the King-Emperor. The writer also hopes that the same kind of *Nagarsankirtan*, as was proposed for the 26th June last, may be performed on the 9th August in the Cuttack town.

Coronation solemnities.

UTKALDIPIKA, Aug. 2nd, 1902.

41. Referring to the prevention by police-guards of the observance of *Navajauvana* ceremony of God Jaggannath by thousands of pilgrims, who had come to Puri at an immense expense and trouble, the same paper is astonished to find that a serious matter like the above has received scant attention from the Calcutta papers which are writing much about the proposed postponement of the *Pahandi* ceremony of the same God and the maltreatment of the Puri Raja by the District Magistrate of that place. The writer urges that an enquiry should be made into the causes that led to so serious an interference with the *Navajauvana* ceremony as to wound the feeling of the entire Hindu community.

The Calcutta Press on the events of the Car Festival in Puri.

UTKALDIPIKA.

42. Referring to the Resolution that India will bear the cost of entertaining the Indian princes and their friends in England, the same paper states that the idea of an invited guest paying for his own necessaries in the house of his host is quite new to the Indian mind, that the noble guests in question will feel themselves disgraced and pained at the very thought of their being entertained at the cost of the Indians, and that this mean policy has been denounced not only by the Indian, but also by the English Press in India. The writer hopes that the English people will come forward to bear at least a portion of this cost, and thereby help the Indians to tide over their present difficulties arising from famine and plague.

The cost of the entertainment of the Coronation guests from India.

UTKALDIPIKA.

43. Referring to the interview of Kumar Pradyotakumar Tagore with Lord George Hamilton and his friendly remark that His Lordship has great love for the Indians, the same paper regrets to observe that this remark is not borne out by the actions of the present Secretary of State for India, who does very little to protect the interests of the Indians.

Maharaj Kumar Tagore's interview with Lord George Hamilton.

UTKALDIPIKA.

44. Referring to the appointment of foreigners as Managers of estates like Darpan, Aul, and Bhingarpur in Orissa and to the recent application of the Raja of Kanika, asking for the services of a foreign Deputy Collector for the benefit of his estate, the same paper deeply deplores the undue precedence that is now accorded to foreigners, both by officials and non-officials at the sacrifice of the interests of local men of proved merit, and suggests that it is not now too late to revert to the old policy of selecting meritorious local men as Managers and thereby making the administration of the estates popular on the one hand and securing the happiness and contentment of the subjects on the other. It is no argument to state that because some local men failed as Managers all local men are unfit for those appointments.

Foreigners as managers of native estates.

UTKALDIPIKA.

45. The *Utkaldipika* [Cuttack] of the 2nd August and the *Somvad Vahika* [Balasore] of the 31st July state that there have been abundant showers of rain and that the outlook of the crops is satisfactory.

Crop prospects in Orissa.

UTKALDIPIKA, Aug. 2nd, 1902.

SAMVAD VAHIKA, July 31st, 1902.

46. The Jagatpur correspondent of the *Utkaldipika* [Cuttack] of the 2nd August draws the attention of the Executive Engineer of the Mahanadi Division to the fact that the Sub-Engineer, Babu Prankrishna Sen, holds office up to 9 P.M. and that this gives much trouble both to his amla and the general public.

The Sub-Engineer of the Mahanadi Division.

UTKALDIPIKA, August 2nd, 1902.

SILCHAR, July 31st, 1902.

Two proposals of Mr. Fuller, Officiating Chief Commissioner of Assam.

47. The *Silchar* [Silchar] of the 31st July highly commends the two proposals which were made by Mr. Fuller, Officiating Chief Commissiner of Assam, during his recent visit to Silchar, as calculated to do the people immense good. The first of these proposals was that the *Intikali* should be done by patwaris; and the second that the posts of tahsildars should be abolished and all rent collections made by *maujadars*. The *mirasdars* of Cachar should memorialise Mr. Fuller to give effect to these proposals without delay.

BENGALI TRANSLATOR'S OFFICE,
The 16th August, 1902.

CHUNDER NATH BOSE,
Bengali Translator.

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